UNITY. FREEDOM.

THE

Unitarian

MONTHLY.

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

FAITH. FELLOWSHIP.

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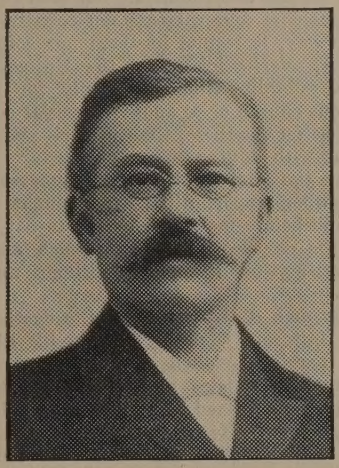

REV. B. C. CONSTABLE
(Stockport).

Born, Cheltenham, over 50 years ago. Attended the Congregational Church and Sunday School under the Rev. A. Morton Brown, LL.D.; became assistant Sunday School Secretary, underwent "conversion," joined the church, took part in prayer meetings, gave short addresses at school and week-night services, preached in village chapels, and became zealous about "conversion of souls"; entered Western Congregational College, Plymouth, 1876, thinking to become a missionary, but decided to enter the home ministry; gave up belief in "eternal torments" at end of his college course. After five years at college invited to several pastorates, but remained without a settlement investigating orthodox doctrines. He had read Cox's "Salvation Mundi," Farrar's "Eternal Hope," Robertson's "Sermons," Matthew Arnold's "Literature and Dogma," and had prepared a "Harmony of the Gospels," arranging the verses in four parallel columns to see how they harmonised. This revealed the fact that there is no absolute harmony in the Gospels, and disclosed the falseness of Biblical infallibility. A commentary of his own on the Pentateuch had a similar effect. So he was in an unsettled state of mind when (1882) he took charge of a little Congregational Church at Lingdale, Cleveland, Yorkshire, for six months, and then accepted appointment to the Congregational Church at Dawlish, South Devon. Here the reading of Theodore Parker's "Discourse of matters pertaining to Religion" completed the loosening of his hold on orthodox dogmas, and after conferring with the Rev. T. W. Chignell, Unitarian minister, Exeter, he resigned the Dawlish charge 1885, and accepted appointment to the Unitarian Church at Dewsbury, Yorkshire, remaining there five years; removed to take up the ministry of the Unitarian Church at Stockport in January, 1901, where he has laboured ever since. Mr. Constable married Miss A. L. Walker, of Batley, and has two daughters and a son. At Dewsbury and Stockport he has been Sunday School superintendent. He has published "Six Discourses on Rational Religion," another series of six on "What to Believe," and several other sermons printed by request; he is a vigorous exponent of Unitarianism, has excited much newspaper correspondence, and made many converts. He is considered to be a preacher of much power, a lecturer of no mean repute on literary and scientific subjects, is a lover of outdoor life and sports, and of geology and natural history. For 13 years he was secretary to the East Cheshire Christian Union of (Unitarian) Churches, had much to do with the founding of the Ashton-under-Lyne Unitarian Church, and the organising of the East Cheshire Union Bazaar, which raised about £5,000, and provided an endowment fund for the Union; he is this year President of the East Cheshire Christian Union; has been President of the North Cheshire Unitarian Sunday School Union; is a member of Committee, Provincial Assembly of Churches of Lancashire and Cheshire, and of the Widows' Fund; and is a trustee of the Unitarian Chapel at Buxton. A convert to the Unitarian Faith, Mr. Constable has proved himself to be a valuable acquisition to the Unitarian denomination, to which he has rendered much able and active service.

In Manger Low.

Long, long ago, in manger low
Was cradled from above,
A little child, in whom God smiled
A Christmas gift of love.

When hearts were cruel and unjust,
And cruel hands were strong,
The noise he hushed with hope and trust,
And peace began her song.

Whene'er the Father's Christmas gifts
Seem only frost and snow,
And anxious stress and loneliness
And poverty and woe,—

Straightway provide a welcome wide,
Nor wonder why they came;
They stand outside our hearts and bide
Knocking in Jesus' name.

For trouble, cold, and dreary care,
Are angels in disguise;
And greeted fair, with trust and prayer,
As peace and love they rise.

They are the manger, rude and low,
In which a Christ-child lies;
O welcome guest, thy cradle nest
Is always God's surprise.

—Jane Andrews and W. C. Gannett.

The Chronicles of Parson Pimm.

By the Author of "Randal's Principle," Etc.

CHAPTER XII.

It falls to the lot of a minister sometimes to make a stand for his faith and his church, in circumstances of considerable difficulty. But if he shrinks from doing so, and does nothing on such occasions, he is failing in his duty.

These occasions come particularly in connection with marriages and deaths in some localities, but concerning some matters wherever he may be.

A young man was thinking of matrimony. He was walking with the minister, and told him. It appeared that his young lady was not like the young man of the Unitarian Faith, but a Methodist.

"When I am married, sir, it will be at our own church, for I will not be married anywhere else. And after the wedding my wife will attend our Unitarian services along with me."

That sounded pretty confident. But it turned out as he said. For one thing the lady was almost converted to Unitarian views before the wedding, for he took care that she should know something of the faith, and he brought her often to the services. And the marriage took place at our Unitarian Church, and his wife was very soon as staunch an adherent as he. And it was not that she had no mind of her own by any means, for she was quite as intelligent as he, and as strong in character and will. So this case presented no difficulty.

But there are sometimes marriages of Unitarians at the Church of England, because it is considered more "the thing" to be married there. It is difficult for the minister to protest, because it looks like personal self-interest on his part when it really is much more. He ought to encourage all his people to openly stand for their own church on such occasions. Then is a special opportunity to testify their love for their own faith and their pride in their own church. If they go to be married at an orthodox church it is a slight upon their own, whether they mean it or not. It is just as if they said: "Our own church is not good enough." And that is how it looks in the public eye.

Often if the married couple are not both Unitarians and the husband and wife are not equally inclined to go one way, it results in them not going much anywhere—a slackening off of the Unitarian from Unitarian worship—which is a pity for both, as either to one church or to another, regular adherence would be better for them, than a slack and careless connection with any.

Even at the cost of being misunderstood, the minister, when opportunity serves, ought to warn young people before marriage, if he can say nothing after, of the dangerous effects of such slackening after marriage, upon home conditions and upon character.

A worthy man died, who was up to death a member of a Unitarian Church. During his illness he had been regularly visited by his minister, and at his death this minister naturally asked the near relatives of the deceased what they were going to do about the burial. He was told that the funeral would be at "the Parish Church," and the service by the Church clergyman. The Unitarian minister asked whether they thought it right, seeing that the deceased had been known to be a Unitarian all his life. But they wanted to please their relatives, who were not Unitarians.

"Don't you think they would respect you all the more if on such an occasion you openly stand by your own church and show that you think it as good as any other? Surely now is just the time when you should show your principles, and that you value your church and your faith."

After some plain speaking of this sort from the minister, arrangements were altered, so that the deceased had Unitarian burial.

Another case. A woman died who had been a devoted member of a Unitarian Church. Her parents and family had been very actively identified as faithful adherents to the same faith and church. During her long illness the Unitarian minister visited her regularly and frequently. But her surviving relatives were not all of the same way of thinking, and it was decided that she would have Trinitarian burial, and the Unitarian minister was asked to conduct a short service at the house before the funeral. He appealed to those responsible for

making arrangements that they should not slight the Church which the deceased loved so much, and contradict her life by giving her Trinitarian burial. But they persisted, and he declined to take any part at all.

Said an old man concerning one of these cases: "I've no patience with such like. When it comes to a test some of 'em have no back-bone. It's superstitution sometimes with the poor, and fashion with the rich. But any way, if religious principle is worth anything it ought to be worth most of all at such times as these."

The Sect everywhere Spoken Against.

By the Rev. E. RATTENBURY HODGES.

Prejudice is one of the oldest and commonest faults of mankind, for it means judgment without previous inquiry.

From two Latin words *pre* (before) and *judico* (to judge), i.e., before duly inquiring into the evidence on both or all sides.

Prejudice is like thistledown, a noxious seed, which freely travels in every breeze and is ever reproducing its kind in defiance of all efforts to limit or exterminate it.

That branch of the Christian Church to which we belong, has long been exposed to the baneful effects of popular prejudice. As it was in Paul's day so it is still; and hence we find ourselves a sect everywhere spoken against. Therefore we must go on declaring that we believe in and preach the Gospel, not *a* gospel, but the "good news" of the boundless love of One who is not afar off, but an ever-present God. It is, moreover, a gospel which proclaims God's fatherhood and man's brotherhood everywhere. Likewise it tells of Sin and Salvation, of Divine Mercy, Justice, and Holiness. Moreover, it declares that God is a spirit; here, also like the Gospel writers, it is absolutely silent about a Trinity in Unity in the Divine nature.

The prophets of Israel were the heralds of this Gospel, and later on the Baptist. Their message was ever the same, "Repent and turn to righteousness." Then came Jesus, the greatest and divinest of prophets. He proclaimed the Providence of God in nature, or, as we now term it, the material universe, and that man is essentially a spiritual being; he must resist evil and do good, and for his conduct he is accountable to God. Jesus also taught that the human soul is destined to never-ending life. In the so-called "Sermon on the Mount," Jesus pronounced blessings on the righteous, and contrasts the old commands with the new teaching that Love fulfils the law. He is also unsparing in denunciations and warnings against hypocrisy and show in religion; condemns the worldly spirit, evil speaking, adultery, and taking oaths or vows. In that story of matchless pathos, the Parable of the Prodigal Son, he taught that repentance is the true atonement. There is no evidence that he taught such beliefs as the Fall of Man or Original Sin.

Gifted as Jesus was with powers of prevision so that he foretold even the manner of His death, yet he said nothing about his vicarious atonement.* Indeed the parable just referred to could have been so framed by him as to teach this very forcibly. The omission is very significant.

Again, a certain lawyer once asked, What shall I do that I may inherit eternal life? The reply of Jesus was perfectly plain. Did he say anything like this: "Soon I shall be crucified, and my shed blood will cancel all the sins of those who will believe this to be the one great purpose of my death?" Nothing of the kind: Jesus opened with the question, "What is written in the law," etc., etc. (Luke X., 25-30.) How different that reply to what is so commonly taught throughout Christendom (except in the Greek Church).

Many have suffered, even in our times, for daring to turn from the well-beaten paths of orthodoxy, among them F. D. Maurice, Bishop Colenso; Charles Voysey, and Dr. Briggs. These champions of the truth learned how blessed it is to break away from the bondage of the letter and to find that in the spirit of the Bible there is life and freedom.

We all need salvation. But what is it other than deliverance from sin? In this sense Jesus is the great Saviour—the greatest, in fact, for his teachings and example win the soul from the power of sin. In Matthew we read, "He shall be called Jesus, for he shall save his people from their sins." Sooner or later every human soul must seek and find salvation, through copying the spirit of the model man of all that ever were in this human world. What leads to this salvation? Self-examination, repentance, and conversion. This is the spiritual history of every God-seeker, be he "Jew or Gentile, bond or free," ignorant or learned. Salvation is a gradual process, a growth out of our native animalism and selfishness into the life of love and holy aspiration. True godliness or religion is not a creed but a life, and they who so live have ever before them a high ideal of character.

What a vast difference between such a gospel and the elaborate creeds and ritual of many rival churches!

We therefore insist that in the main teaching of our Master is found the truth of God in all its simple majesty, its native strength and saving power. Here is the truth exactly fitted to our nature and our needs.

In these days, much is said in praise of "the strenuous life"; assuredly the truly religious life must be its highest and best expression.

* According to the Greek Testament, the words at the supper, "shed for you," "broken for you" neither convey nor imply this doctrine.

Christians! bring not costly incense,
Nor your gold of precious worth;
Come with Christ-like hearts and lowly,
Come rejoicing at his birth.
Take your cross and follow steadfast
In the path he trod on earth.

—Isabel M. Lawford.

Jesus—a Man, and not God.

A correspondent from Belfast sends me some Bible texts which he appears to think clearly prove the Deity of Jesus Christ. They are as follow:—Isaiah ix., 6; xlviii., 13-16; John i., 1-14; Col. i., 14-16; Hebrews i., 8-10.

The verse in Isaiah ix., 6, has no reference whatever to Jesus, nor do the verses in chapter xlviii.; consequently they cannot be evidence in support of Jesus being God. The heading of chapter ix. referring to Christ is no true part of the Scriptures. In the untranslated Scriptures there are no chapter headings at all; these headings were no part of the real Bible; they were inserted by the English translators in 1611, except those of the Psalms, which were added by earlier translators. They are often most misleading, and though intended to indicate the meaning of the chapter, they frequently do the contrary. In the Revised Version they are left out altogether. Isaiah lived in the 8th century B.C., and he says that a child "is born," not—is to be born; and "is given," not—to be given. Evidently he speaks of a child already born more than 700 years before the birth of Christ. This child, already born, is a royal prince and heir to the throne of Ahaz, king of Judah; "the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." He would sit "upon the throne of David"—an earthly throne;—but Jesus is reported to have said: "My kingdom is not of this world" (John xviii., 36). Hezekiah might truly be a "Wonderful" king, and "Counsellor," and "Prince of Peace." "Mighty God" in some ancient versions is translated—"a mighty hero," which is approved by Gesenius and other Hebrew scholars. The Alexandrine MS. of the Septuagint (Greek) translation renders it "strong Potentate." "Everlasting Father" is rendered "Father of duration" by some competent Hebrew scholars, including Dr. G. Vance Smith, the phrase indicating the durable and paternal character of his government. Surely, not even they who maintain that Jesus is "God the Son," would go so far as to say that he is also the "Everlasting Father," else whose Son is he in the Trinity?

Isaiah xlviii., 16: "The Lord God and his spirit hath sent me" is translated more correctly in the Revised Version—"The Lord God hath sent me, and his spirit." This passage, "hath sent me," is the prophet speaking of himself; he is the one who "hath declared these things" (v. 14); the Lord God "hath sent me," and hath sent his spirit, is evidently the meaning. "His spirit" is the influence, the breath of God, and not a distinct person, just as the spirit of a man is the influence he exerts upon others, and which he sends out upon others. And surely it is not supposed that Jesus, thought to be God the Son, is also God the Spirit—second and third persons in the Trinity.

John i., 1-14: "In the beginning was the Word"—God's expression of himself—"and the Word was God," that is self-evident: the word spoken was with the Being who uttered it; "and the Word was God" means that God's expression of himself is himself—God speaking. "All things were made by him," by this agency, this expression of himself, "and without him"—without God, or God expressing himself—"was not anything made that hath been made." "He was in the world, and the world was made by him"—God, or the word of God was in the world, and the world was made by God, or by God's word, for "God said, Let the dry land appear, and it was so" (Genesis i., 9). "The Word became flesh, and dwelt among us"; God expressed himself in man; every creature is a word of God, an expression of God, and therefore every human being; and the most perfect man is the most perfect word of God. "No man hath seen God at any time" cannot mean that no man hath seen the word of God, and yet if "the Word" considered as distinct from God, is God, then no man hath seen the word at any time—which, of course, would not be true. But we are told that God has been seen, for Jacob said: "I have seen God face to face" (Genesis xxxii., 30), and it is asserted that God was seen walking in the garden (Genesis iii., 8); and that the elders of Israel "saw the God of Israel" (Exodus xxiv., 10-11). The term: "Only-begotten" must not be taken literally; it signifies special endearment. Evidently, according to the Scriptures, there is no "only begotten," for "Everyone that loveth is begotten of God" (I. John iv., 7). Isaac was not Abraham's "only begotten" as described (Hebrews xi., 17), for he had older and younger brothers. The corresponding Hebrew word in the Old Testament for "only begotten" is translated "beloved" in several passages, and "darling" (Psalms xxii., 20; xxxv., 17). So it is no evidence that Jesus was God.

(Concluded next issue).

The Society of Unitarian Christians

Established in the West of England.

By the Rev. CLEMENT E. PIKE.

III.

The Western Unitarian Christian Union was formed at Exeter in September, 1845. At the meeting there a provisional Committee was elected. The members of this committee issued an appeal to their "fellow Christians" in the district, frankly stating the position of Unitarian affairs in the West. Two of the societies mentioned in the last paper had "become inoperative." "The Western" (so it is briefly described) was 'confined to the circulation of books and tracts,' and "the Dorset and Somerset" notwithstanding a long course of usefulness, has both small funds and a small sphere of action. It has been thought that "the Dorset and Somerset Association" might be merged into a new society which would now propose to form for the six Western counties.'

The appeal is a very forcible one, and some of its statements are as timely to-day as when first uttered. "You cannot be satisfied that year after year should pass without an effort to establish Unitarian congregations in these large and flourishing towns, when our principles, as yet, are totally or comparatively unknown. You have lately joined in the general effort of our body to obtain security for our chapels and cemeteries,—should we ever have possessed them if our ancestors had done as little as we do?" The list of congregations to which this appeal was sent is somewhat melancholy reading when we think how many of them are now no more. Marshfield, Warminster, Bradford, Yeovil, Langport, South Petherton, Wellington, Lympstone, Topsham, Honiton, Barnstaple, Dorchester, have vanished from the scene, while Cornwall, alas, is wiped out. Yet this appeal was sent to no less than 16 congregations and mission stations in that county alone. The object of the new union was not only to keep these congregations alive, but also to break fresh ground, and at the first meeting of the committee, held at the house of the Rev. W. James, Jan. 28th, 1846, "Mr. James reported that a room had been engaged at Torquay, and that it had been opened for divine worship on the second Sunday in January by the Rev. F. Bishop of Exeter, who had preached to full and attentive congregations." For the loan of the minutes of the union from 1846 to 1859 I am indebted to the kindness of the treasurer, Mr. J. Kenrick Champion. Attention was also given to ailing congregations at South Petherton, Yeovil, and Calne. The first meeting of the new body after its formation at Exeter, was held at Taunton, April 21st, 1846, when the Report and Rules were adopted. "The object of the Society," it is stated, "shall be to promote the knowledge and practice of Christianity, and the worship of our God the Father, through His Son Jesus Christ, in the six Western Counties." There were to be "two half-yearly meetings of the Union; one during September or October, in the County of Devon, Cornwall, or Dorset; and another during March or April, in one of the other three Counties." When it is remembered that the old "Western Society" was still flourishing, and that its operations, though confined to the circulation of books and tracts, still included an annual meeting, it will be seen that there were then three important meetings held in the province where, in the present day, one is supposed to be sufficient.

The subsequent history of the "Western Society," the parent of all the Unitarian organisations in the West, may be told in a few words.

In 1859, for the first time in its history, it met in Wales, at Merthyr Tydvil, where it was resolved—"That with a view to unite more closely the Unitarians on both sides of the Bristol Channel, the Society shall be called "The West of England and South Wales Unitarian Book and Tract Society." A considerable addition in its membership was the result of this measure, and in 1862 the number of members was 410, rather more than double what it had been in 1840. Twelve years later, in 1874, the Society came to an end, the reason for its extinction being unknown to the writer. That extinction, whatever its cause, meant diminished missionary activity in the West, and this was still further curtailed when the Union substituted annual for half-yearly meetings. The result of such diminished activity has been much loss. One county, Cornwall, has been entirely abandoned, and a loss of twelve congregations in the five remaining counties is hardly balanced by the gain of Clifton in 1864, and Newton Abbot in 1899.

Do not these words in the 1845 appeal apply to the present situation—"We fear that we, at least of the present generation, have not been sufficiently alive to the high claims of our life-giving and elevating doctrines, nor sufficiently anxious to make them known in their full power and beauty among those who are ignorant of them."

A Unitarian Confession of Faith.

I believe in the one only God, the Father Almighty, whom alone we should worship; that He is our Creator, our Preserver, and our Friend; that we are all equally precious to Him; and that He will deliver us from all evil.

I believe in Jesus Christ as our noblest example in the way of life; that we should follow him as our pattern, our teacher, and our guide; that we should put the Christian spirit into all our doings, for the blessing of mankind, and for the glory of God.

I believe in human nature, that it is good; that "of such is the kingdom of heaven"; that our hearts do yearn for the perfect life; that sin and selfishness bring disorder into us; and that we are happy only when we are true to the highest.

I believe that goodness never dies, and that evil passes away; that we reap the results of our doings, whether they be good or whether they be ill; that nothing is too good to be true; that all good things will be fulfilled; that we are members one of another, in each other's keeping, and responsible for each other's welfare; and that one is safe only if all are safe.

I believe in the coming of God's kingdom of heaven on earth; that it comes by faithfulness to duty, by increase of goodwill, by truth-seeking and right doing, by forgiveness and justice, by brotherhood and self-sacrifice, by truer love from man to man; and that heaven here is followed by heaven hereafter, and that it is for all.—Amen. —H. B. S.

What for us can there be higher than a man? Angels we have never seen, nor anything higher than man. That is what Christ himself has taught us; he calls us his brother and the sons of the same Father. What can be higher? He does not claim for himself a nature different from ours.

—Prof. Max Muller.

Home Circle.

Christ, and Christmas.

So we in our happy Christmas,
Breath the Universal creed,
Clasping hands with distant ages
In a brotherhood indeed. Anon.

It was not upon his deity nor yet upon the perfection of his humanity, that his (Jesus') disciples founded the Christian Church. The men whom he gathered about him regarded him in neither of these aspects. —Prof. A. C. McGiffert.

Ye men of strife, forget to-day
Your harshness and your hate;
Too long ye stay the promised years
For which the nations wait.
—F. L. Hosmer.

The attempts of theology to raise Christ above the conditions of human life, and to give him a metaphysical or physical greatness of another kind, really end in lowering him and depriving him of his true position in the religious life of man.
—Prof. Edward Caird.

True to the Faith.

Though loving friends forsake me,
Or plead with me in tears;
Though angry foes may threaten,
To shake my soul with fears;
Still to my high allegiance
I must not faithless be:
Through life or death, for ever
Lead on, I'll follow thee!—M. J. Savage.

It is easy to call ourselves Christians now, but it was once considered a dreadful thing to own the name. In early Christian times many were put to death because they would not deny their Faith. It has been so, too, in some measure, in the early history of Unitarianism. Even to-day it is not an easy thing to call ourselves Unitarians. It requires courage to own the name sometimes. It is considered unpopular. And there are some Unitarians who would prefer to discard it on that account, for they think the name is a stumbling-block. So was the name "Christian," but it became "the name above every name" because there were Christians brave enough to stand by it even to death. So we should stand by our name against all opposition until that, too, becomes the name above every other name.

Forth went the heralds of the Cross,
No dangers made them pause;
They counted all the world but loss,
For their Great Master's cause.
—W. Gaskell.

ST. PANCRAS.

Pancras was only a boy; he never lived to become a man; but he had a noble soul that scorned to tell a lie, or to act a lie, even to save his life, and so it was felt that he deserved to be called "Saint" Pancras, and to be kept in honourable remembrance for all time.

Pancras was born in Phrygia, in Asia Minor, in the early days of Christianity, when Christians were few and most people were still Pagans. His father was a Pagan, and taught him to worship Jupiter and other heathen gods; but his father died, and then his uncle, who was a Christian, took him to Rome, and placed him under the care of the good Christian Bishop of Rome, through whose teaching Pancras became a Christian. But at this time, about the year 310, it was a dangerous thing to be a Christian, for the Roman Emperor Diocletian was persecuting the Christians.

The Emperor was fond of the young nobleman, Pancras, and when he heard that he had become a Christian he sent for him, and told him that he must have nothing to do with this new religion; that he must worship the gods that his father worshipped, and that the Emperor and all his court believed in. But the boy would not be persuaded to give up Christianity, which he felt in his heart to be the true religion. So the Emperor was very angry, and threatened him with death unless he would sacrifice to Jupiter.

Pancras was only fourteen years old: he was very rich, and might have lived a gay life, and enjoyed the favour of the Emperor, if only he would do this thing to please him. But this brave boy would not be guilty of any such pretence; he felt he would be acting a lie on the most solemn subject of all; it would be to disown his religion, which he valued more than all the pleasures of life. So he told the Emperor that being a Christian, he could not pretend to be anything else, and could not sacrifice to Jupiter, but that he could die.

The cruel Emperor, failing to persuade him, caused him to be led out of the city and put to death with a sword.
—Miss M. Martineau.

They only the victory win,
Who have fought the good fight and have vanquished
The demon that tempts us within;
Who have held to their faith unseduced
By the prize that the world holds on high;
Who have dared for a high cause to suffer,
Resist, fight—if need be to die.
—W. W. S. in Blackwood.

When tempted to deny your faith, or to disown the Unitarian name, remember the brave and noble boy Pancras, who dared to do right—remember Jesus crucified.

Preachers and Memorial Anniversaries.

By Mr. A. D. TYSSEN, D.C.L.

We appeal to ministers and congregations to celebrate the anniversaries of the births or deaths of persons eminent in religious history, especially such as have been members of our denomination, and the anniversaries also of other memorable events.

In order to encourage this practice we will point out some such anniversaries which will fall upon Sundays during the next three months, but we shall be glad to receive help from any of our readers who can both point out noteworthy matters and tell us where information can be obtained concerning them.

Faustas Socinus was born on December 5th, 1539, and we find a good notice of him in the excellent little work in "Memorable Unitarians," which is published at Essex Hall.

The 26th, besides being the morrow of Christmas, is the birthday of Mary Somerville, who will also be found among the memorable Unitarians.

The 2nd of January celebrates the emancipation of slaves in the United States by President Lincoln; and the 23rd commemorates the foundation of the Brahmo Somaj of India. The 30th is the anniversary of the execution of Charles the First. Some of us, who were brought up in the Church of England, can remember attending a special service on this day, and can recollect the discontinuance of that service half a century ago. The service, which was intended to commemorate an historic event, has itself become a matter of history; and it is interesting to read it and note the pains taken by the dominant political party to maintain their ascendancy by means of religious sentiment.

The 6th of February tells of the death of Joseph Priestley, who is, of course, included among the memorable Unitarians; and we find the death of Cotton Mather mentioned on the 13th. Our ideas concerning that worthy are very hazy.

The 27th of February is known in South Africa as the anniversary of Majuba and Paardeburg. There are some lessons to be deduced from these events, but they are lessons which teach us what to avoid rather than what to do. Many of us would doubtless think that the less said about them the better. A pleasanter reminiscence of the day is that it commemorates the birth of the poet, H. W. Longfellow. We advise our brethren to respect his memory by singing his well-known hymn: "Tell me not in mournful numbers, life is but an empty dream."

We may say a few words more on some of these festivals in our booklets of January and February, and shall be glad of any assistance in selecting lessons and hymns, which may be appropriately used upon them.

The National Unitarian Temperance Association.

FOR OTHERS' SAKE ABSTAIN!

By Mr. W. R. Marshall (Org. Sec., N.U.T.A.

The fact is, the world is coming to see this truth—whatever custom or habit on the whole clearly works more harm than good, ought to be given up.

Intemperance is the greatest social evil in our present social civilisation. It is the greatest in extent of area, all the so-called Christian nations, and many others, witnessing its terrible ravages upon public health and mortality. It is the greatest in its inter-relation to all industrial, political, and educational problems, for its blurs observation of all actual conditions of economics and personal capacity by its artificial lowering of public wealth and individual power. It is the greatest in its intensity of hold upon the physical and moral nature of man—not so overmastering in youth maybe, but having a cumulative power over mature life unparalleled by any other habit. It is the greatest of social evils in its entrenchment behind vested interests of property—the vast machinery of its supply being in turn, from greed of gain, a vast machinery for its cultivation and increase. Methods of arresting its growth have been tried in all ages, and the Temperance problem, if not as old as the hills, is as old as the beginnings of civilisation. The praises of sobriety and the denunciations of drunkenness are to be found in the oldest historic records, as in modern writings. Decrees for the regulation of the drink traffic were made by Hammurabi 2250 B.C., as by our own Government in the present reign. Against a habit that kills off its devotees 24 per cent quicker than those who shun it, that it is "the most powerful factor in the propagation of tuberculosis"—that is responsible for so much crime, including 50 per cent of the cases of the neglect of children, and was the cause of the social ruin of 85 per cent of Dr. Barnardo's waifs—to name no other black record—is it any wonder that the voice of condemnation is raised and the cry of prohibition heard?

Against it is ranged a solid phalanx of scientific fact, all that is noble in patriotism and pure and good in Christianity. I know that this intemperance in drinking has its origin in a more subtle intemperance—in weakness of the will and subjection of the spirit to the flesh. I know that no man is safe till he is sound; and no man is sound till he has a well-established good-government inside him. And so while rejoicing in all efforts for temperance reform—to limit or lesson the drink-traffic as far and as fast as the public opinion of the nation may justify—I would particularly emphasise personal instruction and appeal. Never wholly depend on political methods of restriction, but always depend on instruction and appeal. For the sake of the brethren—abstain!

Postal Mission Notes.

By Miss FLORENCE HILL,
Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

Local Societies Affiliated, and Secretaries:

Eastern Union ...	(Postal Mission)	Miss S. S. Dowson, Geldstone, Beccles, Suffolk
Irish Unitarian Christian Soc.	(Postal Mission)	
Manchester ...	(Postal Mission)	Mrs. Noel Johnson, Rhuallan, Warwick Rd., Hale, Cheshire
Scottish ...	(Postal Mission)	Rev.E.T.Russell, 304, Morningside Road, Edinburgh
N. Midland ...	(Postal Mission)	Miss Beatrice Squirrell, Lynton, Stoneygate, Leicester
South Wales ...	(Postal Mission)	Mrs. Lewis, Tophill, Pontypridd
Swansea ...	(Postal Mission)	Mrs. Reid, The Knoll, Swansea
Western Union .	(Postal Mission)	Miss Barmby, Mount Pleasant Sidmouth
Yorkshire Union.	(Postal Mission)	Mrs. Oliver Lupton, Sunnymead, Shire Oak Rd., Headingley, Leeds

We are glad to be able to put at the head of this column a list of some of the Postal Missions associated with us in the distribution of religious literature and the propagation of Unitarian thought. Any of the secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

It is difficult for us in England to realise how lonely some of the correspondents are who live in remote places. For instance, the other day a letter was received dating from one of the small islands in the West Indies.

"Accept my best thanks for your letter and the pamphlets. I am a member of no religious body, for the simple reason that I find it utterly impossible to believe the cardinal doctrines taught by them. To give a few instances. I do not believe that Jesus Christ was very God, I believe He was a man purely and simply, possessing more of the Divine, perhaps, than any man we know of, but still only a man, not a God. I believe that it is possible for men to come up to this standard of divinity, or very nearly so; this depending upon the degree of unselfishness to which they attain. I do not believe in a resurrection of the body, and I cannot believe in the doctrine of everlasting damnation. All sin will and must bring punishment, and I do not fancy we would have it otherwise if we could, when our eyes are opened and ignorance has given place to absolute knowledge. The virgin birth I regard as a pious fraud. I believe in the eternal goodness of God, and am hanging on to this belief. In this island (and I have never been out of it) I have never come across one solitary individual, save a friend now thousands of miles away, who thinks on these subjects as I do. I am in doubt, and can find none to help me. Will you help me about certain things?

Even the most inveterate anti-propagandist could hardly read letters such as these without kindling up with an enthusiastic longing to spread broadcast over the world the Unitarian message of peace, love, and hope.

Literature.

"Lifted up,—or Deliverance is for You"—by the Author of "Go forward, or Success is for You," etc. 2/6 net. Anglo-American Book Company, 29, Ludgate Hill, London, E.C.

Another of the series of books some of which have been previously noticed. The theology is Unitarian, the philosophy largely Emersonian. In this particular volume the message of self-reliance is strongly emphasised all through. The Bible is used figuratively, but regarded as a human book. Egypt, is anybody's present bondage; Moses, the deliverer is any man's own mind force; the Red Sea, is the imagined obstruction in the way of escape from servitude which rolls aside to make an open passage to him who sees no difficulty, and has faith in himself; to him who adventures, supplies come as to those in the wilderness; doubt and hesitation and fear of unknown dangers, are those negative ideas which prevent the attainment of deliverance; and Canaan is typical of freedom accomplished.

"One who studies deeply into being, life, the real nature and character of things, comes invariably to unity. The infinite and absolute First Cause of all must be one, and from this one, all things must be. Then substance and attribute must be imparted to all things from that source or cause of all. Whatever the nature and character of the cause must be the nature and character of the effect; therefore, creation must be a unity expressing the Creator. Then he who knows himself as sharing the Creator's nature and character must feel within an impulse to ACT like the Creator, to put forth creative power."—(pp. 74-75).

Here we have the undivided Unity of God, and the essential divinity of man:

"The secret of all freedom is self-assertion. Freedom is self-assertion, self-unfoldment, self-mastery." (p. 34).

"Many complain of a sense of sin, and of bondage.

"But God knows nothing of sin, because it is not in him. It is a mistake having no substantial reality.

"What man calls sin is not anything that can be known. It is a mistake and the consequences of the mistake." (pp. 47-48).

From such quotations it will be seen that these chapters contain ideas which need some further qualification. The author's real meaning may be right, but for the sake of readers new to his particular scheme of thought more explanation seems to be necessary. Self-assertion in the Emersonian sense is one thing, as selfishness it is another, and there is a danger of leaving the two to be understood as one. Sin,—as wilful wrong-doing, is something more than mistake, and even a mistake is a thing that is known.

The author evidently believes that a sick man may think himself into health. No doubt that is true to some extent; but to what extent he may think his body into a state of health under certain conditions must be very uncertain.

The book on the whole is robust in its thought and stimulating in its effect on the mind. It is well-calculated to inspire hope and courage in the hearts of those who read it.

"The Martyrdom of Ferrer—A True Account of his Life and Work," by Joseph McCabe; 6d. net, cloth 1s.; Watts and Co., 17, Johnson's Court, Fleet Street, London, E.C.

"Polemics and Irenics," by James Freeman Clarke. G. H. Ellis Co., 272, Congress Street, Boston, U.S.A.

"The Unitarian Calendar," September, October, November issues. 25 cents. a year. American Unitarian Association, 25, Beacon Street, Boston, Mass., U.S.A.

Mr. McCabe's book on Ferrer is a fine vindication of the Spanish martyr recently shot by order of the Spanish Government, without a proper trial, and which tyrannous act aroused the resentment of the civilised world and led to the overthrow of the Government which put him to death. Mr. McCabe shows the falseness of the charges and calumnies hurled against Ferrer, and exposes the terrible corruption of Church and State in Spain.

The pamphlet reprint of Dr. Clarke's address has no price named; it aims to find the truth in sects, and maintains that controversy must inevitably evolve into reconciliation and ultimate unity. Thesis and antithesis lead to the synthesis of agreement and peace. The date and place of this utterance ought to be indicated as information for the reader.

"The Unitarian Calendar" is a little magazine in tract form, which contains some very robust Unitarian doctrine, and is good for propaganda.

RECEIVED: "The Apostolic Age," by E. von Dobschütz, translated by F. L. Pogson, M.A. 2/- net. Philip Green, 5, Essex Street, Strand, London, W.C.

Notes and News.

May all our readers and their friends have a very Happy Christmas!

An attempt is to be made to form branches of the British League of Unitarian Women in Ireland.

A successful Sale of Work was held at Congleton, October 20th, and the great revival of interest in the Unitarian Church there is being fully maintained.

The first Anniversary Services at Ilford, October 24th, were most encouraging, the church being packed with a crowded audience in the evening to hear the Rev. Dr. James Drummond.

An enlarged framed photograph of the Rev. B. C. Constable has been presented to the Stockport Unitarian Church of which he is minister.

A successful Temperance Festival was held in the Memorial Hall, Manchester, under the auspices of the Manchester District Sunday School Association Temperance Section, on Saturday, October 30th.

The new Martineau Memorial Hall at Norwich is now declared free of debt.

Sir Henry Roscoe, F.R.S., one of the new Privy Councillors, is a life-long Unitarian.

The Rev. Charles Hargrove, M.A., of Leeds, has recovered from his recent accident and resumed duty some weeks ago.

The Annual Meeting and Musical Festival of the North Cheshire Unitarian Sunday School Union was held at Dukinfield, October 30th, when the United School Choirs rendered an excellent programme to an audience of 300.

The death of Mr. S. S. Tayler, London, in his 86th year, recalls a life of noble public service, and of devoted support of Unitarian agencies and organisations. He did honour to his religious faith by his public spirit, and prepared for heaven by building up heaven here.

The South Cheshire and District Association of Churches held a very hearty annual meeting at Congleton, November 3rd.

A Unitarian Mayor is appointed at Stockton in the person of Alderman Watson.

The autumn meeting of the London District Unitarian Society, held on November 11th, at Essex Hall, was most earnest and enthusiastic, and much good work was reported.

The portrait of the late Miss Marian Pritchard was unveiled at Essex Hall, November 13th, at a special meeting of the London Sunday School Society.

The autumn meetings, Midland Christian Union, were held at Stourbridge, November 10th, and discussed Christianity and Socialism.

The North-East Lancashire Sunday School Union held its annual meeting at Burnley, November 13th, when the retiring President advocated a "Society of Blessed Encouragers."

The Mayor of Reading, Mr. W. Frame, is a member of the local Unitarian Church.

Mr. Llewellyn W. Evans, late of Southport and formerly of Liverpool, has bequeathed about £50,000 to the Liverpool District (Unitarian) Missionary Association, and £5,000 to the Liverpool Domestic Mission (Mill Street).

Mr. Samuel Charlesworth, of London, has given a donation of £300 to the Unitarian Home Missionary College, Manchester, in token of thankfulness for the life-long blessing of Unitarianism.

"Unless we are aggressive we shall not be progressive," said an earnest Quaker.

The Rev. Herman Thomas, M.A., who is appointed lecturer to the University of Sheffield in Hellenistic Greek and Ecclesiastical History, is son of Rev. Halliwell Thomas, Unitarian, of Doncaster, and was himself Unitarian minister at Stourbridge and Leicester.

The second lecture at Douglas of the course arranged by the Missionary Conference, was given by the Rev. R. J. Hall, M.A., of Ansdell, on "The

New Bible and the Old Theologies," Thursday, Nov. 11th, to an audience of 109 adults, the attendance having doubled after the first lecture (54). Mr. Hall's deliverance was a brilliant effort, and he followed it with quite an hour answering questions, and evidently carried his hearers with him. Mr. Councillor James Craine (Methodist) presided.

PULPIT CHANGES: The Rev. Dr. S. H. Mellone, M.A., has been welcomed as assistant minister at St. Mark's (Unitarian) Chapel, Edinburgh; the Rev. Dr. Stanley A. Mellor has accepted appointment to the ministry at Rotherham, Church of Our Father; the Rev. Savell Hicks, M.A., Islington, London, is appointed to the ministry of the Presbyterian (Unitarian) Congregation at Dublin, where James Martineau had his first ministry.

DEATHS: Mrs. Walter Harrison, Pudsey, Leeds, October 23rd, 50; Mrs. J. D. Tagart, St. Leonard's-on-Sea, October 24th, 77; Mr. S. S. Tayler, Streatham, London, October 29th, 85 (father of Rev. Hugon S. Tayler, M.A., and a past president, B. and F.U.A.); Mr. Alderman T. B. Wood, Middleton, Manchester, November 1st, 88; Mrs. W. Allen, Kircubbin, October 30th, 93; Mr. Robert Dennison, Bradford, Yorkshire, October 31st, 67; Mr. John Kelly (father of Rev. J. A. Kelly), Ballyalton, Downpatrick, November 5th, 81; Mr. F. S. Bolton, J.P., Birmingham, November 9th, 81; Mr. T. B. Worthington, F.R.I.B.A., Alderley Edge, Cheshire, November 9th, 83; Mrs. Martin Welch, Bristol, November 8th, 35; Mrs. Edgar Smallfield, London, November 4th, 84; Mr. John Gledhill, Mossley, Manchester, November 5th, 71.

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UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers, congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909,—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supported financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Road, Hampstead, London, N.W., and Miss Violet Preston, 9, Ladbroke Gardens, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretaries: J. Bredall, F.R.G.S., 3, Birdhurst Road, South Croydon, and A. W. Harris, 53, Lowden Road, Herne Hill, London, S.E. Organising Secretary: W. R. Marshall, 31, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., 11, Algernon Road, Kilburn, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

UNITARIAN PERIODICALS: The Inquirer, 1d. weekly, 3, Essex Street, Strand, London, W.C.; The Christian Life and Unitarian Herald, 1d. weekly, 5, Fetter Lane, London, E.C.; The Unitarian Monthly 1d., Parsonage, Hyde-road, Mottram, Manchester; Young Days, 1d. monthly—a magazine for children,—Sunday School Association; The Essex Hall Year Book, British and Foreign Unitarian Association, Essex Hall, 1s.

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